The Southern PATRIOT

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BIGOTS SMEAR CLERIC, HIRE SECRET POLICE

When the pattern of public events follows one's darkest predictions, there is at least the satisfaction of knowing that those dire happenings have a logical basis. And if one has faith in the decency and common sense of fellow citizens, then there exists the hope that they, too, will come to understand and will act to remedy matters before it is too late. Little other solace can be had at this juncture of Southern history.

When the SCEF was attacked by the Eastland committee in 1954 we declared our determination to fight back with all the means at our command because we considered this alleged Communist hunt a threat to every organization and individual who opposed racial discrimination in the South. Repeatedly we asserted that the cause of racial integration was indivisible, since the defenders of Jim Crow were too desperate to permit any compromise.

In New Orleans on the night of May 17 prophecy became fantastic reality when a fiery cross was burned in front of the seminary residence of Archbishop Joseph F. Rummel, the Catholic prelate who has firmly condemned segregation in his church's activities. At a White Citizens Council meeting that same evening Rummel's name was booed when it was mentioned that he is a member of the board of directors of he Urban League in New Orleans.

But the most audacious act of the WCC came in its attempt to make the Archbishop subversive by association. On May 24 a council statement declared that the Urban League "is closely associated with the NAACP, an organization outlawed in the state of Louisiana." Furthermore, a national official of the league "was closely associated with and active in at least eight subversive and Communist or Communist-front activities."

"We know that Archbishop Rummel has been made aware of the activities of the Urban League and of the character of its leaders and directors. We feel that when any clergyman . . . departs from the ecclesiastical field and participates in questionable organizations . . . then he disrobes himself of ecclesiastical courtesy."

On May 28 yellow-chalked obscenities about Rummel were smeared on the walls of the building which houses the official church newspaper **Catholic Action.**

Unfortunately, the chase after integrationist witches does not confine itself to the leisure time of super-patriots. Some of the hunters are on the public payroll.

New Orleans, for example, now has an "intelligence division, police bureau of investigation." Its "agent in charge" told American Legionnaires on May 23 that there were "malignant forces . . . in our midst . . . disguised in all forms of humanitarian service organizations." He referred to a trunk of alleged Communist plans that were the dubious **piece de resistance** of the recent Eastland committee foray in the city (see SP for May) and declared:

"One of these plans calls for distribution of thousands of inflammatory pamphlets this fall, to coincide with the opening of schools.

"How many persons, sincere to the point of idiocy, will assist the Communists this fall by insisting on integration, so that incidents might be created which will in turn enable professional agitators to take over and to direct the people into acts of violence?"

Mississippi, never to be outdone in realm of repression, has established a secret police system to spy on "clandestine meetings" of integrationist groups. The State Sovereignty Committee is going to hire investigators and paid informers, whose identity will be known only to the committee. Governor J. P. Coleman said that these persons would be "an official arm of state government," comparing the set-up to that employed by the FBI.

On June 1 a circuit judge in Montgomery, Ala., issued an injunction forbidding the NAACP to engage in any activities in the state until "further orders of the court." The writ was handed down at the request of the attorney general of Alabama, John Patterson. Patterson, acting without advance notice, declared that the NAACP, as a "foreign corporation" had not complied with state laws. And furthermore, its activities in assisting Negro students to apply for admission to the University of Alabama and its aid to the Montgomery bus boycott has helped "create a breach of the peace."

At least the lame-duck Louisiana attorney general, Fred LeBlanc, managed to find a more substantial coloration of law in his plea for outlawing the same organization in his state. He dug up an old anti-KKK law which required all clubs, etc., to file lists of membership. Despite the fact that no other organization had complied with this statute, and despite a federal court ruling in favor of the NAACP, LeBlanc finagled a state-court injunction which holds for the moment.

But even this move is mocked by a press association report dated May 31 which tells of Ku Klux Klan registering itself as a legal organization in Louisiana, with the pronounced aim of "promoting the Christian faith, the intellectual improvement and amusement of its members."

And to complete the bull-headed, preposterous attempts at thought control by Southern officialdom, the New Orleans school board responded to the U.S. Supreme Court's refusal to hear its appeal of a desegregation order (see SP, February issue) by withdrawing the right of the Citizens Forum on Integration to use a school auditorium for its meetings.

The forum, backed by a large number of prominent citizens in New Orleans, withstood a smear attack by several superpatriot groups (SP for December). It has held several meetings addressed by educators and civic leaders from cities where school integration has been accomplished.

All of the foregoing possesses the undeniable characteristics of galloping fascism. These proponents of oppression and thought control are all gentlemen of power. The newspapers of the region give them nothing but applause. The white electorate, fed only on WCC manifestoes, has acquiesced.

But these actions are only negations, not possible solutions to current problems. They negate the sense of fair play and freedom of belief native to all Americans—including white Southerners. They can only lead to worser deeds and to stronger reactions of outrage by the nation and the world at large.

It is a critical hour in the South, but if firm ministration is brought to bear, the fever will pass. Not without suffering, but the fever will pass.

Verse Pamphlet Catches Spirit of Southern Struggle

Poetry about current events generally tends to be preaching that happens to rhyme. Contemporary poetry that is acclaimed by the most formidable critics usually neither rhymes nor concerns itself with here and now.

But such is the impact of the Southern struggle and such the talent of Eve Merriam that the meeting of the twain has occurred. Miss Merriam has won accolades as a poet both in academic circles and in the pages of slick magazines. She now brings this technical skill to bear in a "pamphlet in poetry" entitled **Montgomery, Alabama, Money, Mississippi and Other Places.**

The mood of the sequence of poems about the bus boycott and the Till case ranges from warm tribute to sharp satire, but always there is a lilt, a rhythm to the lines which endorses the prediction on the jacket that "in months to come many of these poems will surely find their way into music."

To quote one of the poems, "The Lift":

Feet not feeling so tired today,
Got me a lift along part of the way.

White couple coming in by a car,
Want to know if I'm going far.

Yes, I say, going far today,
Don't want to take you out of your way . . .

How far you going, they want to know,
How far a road you got to go?

Well, I look at them and say,
Might be too far along for you.

How far, they ask me, did you say?
Just far enough, is what I say.

How far you going along the way?
They look at each other and then they say,

Oh, didn't seem so when we started out,
But looks by now like we're just about

Heading near the same as you. . .
Yes, got to go the same as you.
Going the same way clear on through.

Okay, I say.
Let's go, they say. You lead the way.

The book is published by Cameron Associates, 100 West 23rd Street, New York City 11. It is available in a hard-back edition at $2.00, or a paper-back for 25 cents.

HOSPITAL STUDY CITES RACIAL BARS

There is a current rash of journalistic discovery that racial discrimination exists in the North as well as the South. Such belated "exposes" by various publications can do only good, unless they are harnessed to the thesis that since nothing is being done to remedy conditions in the North, why should the nation concern itself about the Southern situation?

There are many good organizations in various cities striving to remove Jim Crow stains from various facilities. One such group is the Committee to End Discrimination in Chicago Medical Institutions.

The **Patriot** in the past has quoted from the CED's survey of the health situation in Chicago. Recently Dr. Quentin D. Young of CED presented further data and a suggested solution to the problem.

He pointed out that "71 per cent of all Negro hospital deaths in 1953 occurred at Cook County Hospital. Indeed, a Negro dying anywhere in Chicago in 1953 had a 42 per cent chance of breathing his last at County Hospital. There are eight other hospitals in Chicago—two of them like County, public institutions—which accounted for 21.5 per cent of Negro hospital deaths.

"Thus, in all the other sixty-odd hospitals in Chicago, 7½ per cent of Negro hospital deaths occurred. In 22 hospitals not one solitary Negro death occurred (although as many as 432 whites died at just one of these hospitals). Seven hospitals had one Negro death. Six hospitals had two. These 35 hospitals reported 19 Negro deaths out of a total of 6-643. This is the pattern of discrimination in Chicago hospitals."

Dr. Young found a like disproportion in Negro maternity cases. He shows that the inconvenience, lack of free choice of medical care and overcrowding which result from Negro patients being shunted to one facility cannot be justified on the ground that Negroes are unable to pay for treatment. "A survey of Cook County maternity patients . . . indicated that in one sampling 20 per cent of patients were of sufficient income for private care and 78 per cent of these were Negroes."

As remedy he suggests that physicians and hospital officials recognize their responsibility for extending "maximum private free-choice medicine to the area of minority patients." He endorses a bill "to remove the tax-exempt status of hospitals which discriminate because of race or color." As a further step, the Chicago Board of Health should include non-discrimination as well as adequate health and safety standards as a requisite for obtaining an operating license for a hospital.

And he adds, "no total solution can be implemented that does not provide for full equality for the Negro physician." Of 350 Negro physicians in Chicago, no more than a dozen can at present admit patients to any of the 70 private hospitals in the city.

These statistics should provoke a curiousity for information on their own cities by people of good will everywhere.

'MODERATION' GETS DEFT ROASTING

The meaningless concept of "moderation" in regard to racial integration has come in for a great deal of deft mockery recently.

Said Dr. Harold Taylor, president of Sarah Lawrence College, at the Sidney Hillman Foundation awards dinner:

"The President of the United States has . . . advocated moderation on all major issues, including resistance to Senator McCarthy. Mr. Stevenson has joined the President in calling for moderation, including the request to take race relations out of politics.

"There is also a lot of advice around about keeping to the middle of the road, not taking extreme positions, and saying that there are two sides to every question.

"I like Herb Block's example about adults who kick babies. Mr. Block points out that according to present doctrines, we should support the adults half the time and the babies the other."

L. T. Anderson, columnist for the Charleston, W. Va., **Gazette**, wrote:

"As far as I can tell, a 'moderate' stand in the current Southern Insurrection Against The United States Government means a sort of genial tolerance of white savages in Mississippi combined with a girlish dream that everything will come out all right in the end.

"I'm an 'extremist.'

"By that I mean I know the difference between Right and Wrong, and it follows that I abhor the peculiar Southern institution of glorifying a moral wrong because Right would make them uncomfortable.

". . . A moral man will choose Right, no matter what unpleasantness his imagination may lead him to believe will be a consequence. Nor will he be a neutral 'moderate' in a period during which the greatest moral issue of our time has arisen.

WCC Ouster of Negro Voters Rouses Wrath of Louisiana Politico

Barring the advent of an outright police state which—save in Mississippi—is hard to contemplate, the ballot will eventually silence the racist demagogues in the South. Lacking sanction of court or church, espousing a way of life repulsive to the rest of the world and deleterious to the economic future of the region, the professional bigots find in the various states' outmoded and unrepresentative political structures their only sanctuary and source of power.

Clearly, once the Southern Negro community gains voting strength proportionate to its numerical number, "age-old traditions" will change faster than litmus paper. It was not by chance that the White Citizens Councils in Mississippi acted to rig voting requirements even before hedging the schools with legalistic bunkers.

Last month in Monroe, Louisiana, the WCC made a raw power grab that secured the election of a Council chieftain as mayor. About a week before the municipal election WCC members appeared at the registrar's office and demanded that 4,000 Negro voters be challenged and struck from the rolls. There was no valid reason given for the move, and the registrar complied without needing much of a reason.

But one prominent citizen of Monroe, former Louisiana governor James A. Noe, heard of the plot. He protested vigorously. And after the rolls were purged, he underwrote the costs of assembling and re-registering those who had been stricken. Some 1,000 regained the right to vote in time for the election, but the WCC candidate squeaked into office by a 5,269 to 4,230. The disenfranchised 3,000 would surely have reversed the result.

Noe, an oilman and radio station owner who was once a lieutenant of Huey Long, has never been considered a "liberal" nor would he style himself one. He reflects, rather, the growing awareness of business men and politicians that the Negro vote is here to stay in Louisiana—that they number one of seven now, and are constantly increasing.

Incidentally, it is a common thing to find Huey Long lumped with Bilbo, etal, as a race-baiter. But, for all his other shortcomings, he was not. Conversely, by quiet exertion of pressure, he began the removal of obstacles to Negro voting. Much of the subsequent "magic" of the Long name in Louisiana politics springs from the gratitude of the Negro electorate.

And it was a Long—recently-inaugurated Gov. Earl Long—who thwarted another WCC coup. In Webster Parish, near Monroe, the WCC became concerned about the increase of Negro voters and put pressure on the registrar Mrs. Winnie Clement. She was accused of not enforcing the hoary, racist "educational requirements" section of the state's voting law. So she agreed to enforce them strictly—and on the basis that "what's fair for one race is fair for the other." The result of the new standards was that more whites "flunked" than Negroes.

This development brought fresh screams of anguish from the WCC, and outgoing Gov. Robert Kennon fired Mrs. Clement. She appealed the firing, and thus gained time until Long took office. He reinstated her and subsequently his legislative leaders introduced a bill to abolish literacy tests for voters.

However, it should be noted that the Negro is a minority in all Southern states and, as a voter, can exert strength mainly as a balance of power in situations where whites are fairly evenly divided. The demagogic tactic to thwart this circumstance is to attempt to align all the white voters to one side. But when two demagogues face each other the appeal to white supremacy cancels out.

Such a stalemate of stale appeals to prejudice should, in cold theory, still leave the Negro in a key position. But a human factor has to be considered: the pride and self-respect of the Negro community.

For example, the Negro residents of Montgomery, Alabama, have demonstrated to the world their determination to improve their status. Yet, in last month's state Democratic primary, their political leaders "went fishing"—refusing to endorse any of the "lesser evils" among a field of candidates who were all committed 100 per cent to upholding segregation. Partly because of this lassitude the more extreme-talking candidates were generally victorious, but whether the Negro cause suffered or not is debatable.

By refusing to accept back-door pledges from candidates, the Negro leadership both enhanced their esteem among white politicos and avoided confusing the rank and file as to fundamental objectives. Such a "boycott" of the polls may not be wise in all cases, but if it is accompanied by determined campaigns to increase the size of the Negro electorate, the potential force of the unused ballots will soon impress some enterprising candidate for office. And he will know that the only way he can gain them is to campaign as a representative of all citizens, not just the white citizens.

Transit Buses in Nine Cities End Jim Crow

It may have been a false dawn when the press spread the word that the U.S. Supreme Court, in ruling on a Columbia, S. C., case, had outlawed segregation in intrastate travel. But lots of places in the South saw the light.

In Richmond, Norfolk and Portsmouth, Va.; in Knoxville, Chattanooga and Nashville, Tenn.; in Hot Springs and Little Rock, Ark., the city bus lines dropped seating restrictions — and the process went smoothly. The Nashville line is accepting applicants from Negroes for drivers' jobs.

The Montgomery, Ala., City Lines, which has suffered immense financial loss during the six-months boycott, tried to institute an integration order. But city officials obtained an injunction against the move from a state judge. On June 5 a federal court ruled 2-1 that segregation in city buslines was unconstitutional. The ruling will be appealed.

Ironically, in north Alabama, the transit buses in Florence started operating on an integrated basis without meeting interference from any source. And the line's manager declared that things were going better than before.

The Civil Aeronautics Administration also took a step in the right direction when it declared that federal funds would no longer be made available for the construction of segregated airport facilities.

However, there was a rather serious limitation in the CAA order: cash will still be put up for the "main" or "white" terminal; it is only the "segregated" or "Negro" terminal that will be denied financial aid.

This logic defies analysis, since it takes two to be segregated; and where there are two waiting rooms planned, the CAA should consider both as being segregated and support neither. Furthermore, the order has proved so far scant deterrent to racist city planners: they have simply instructed architects to draw blueprints for multi-million-dollar federally-backed main airport and a Negro annex that will cost the city a few thousand extra.

H. R. 627, a compromise, bi-partisan civil rights bill, was approved by the House Judiciary Committee on April 25. After 3 weeks delay the committee's report was filed on May 21. On June 5, Rep. James Roosevelt filed a discharge petition. It requires 218 signatures to bring the bill to the floor of the House, by-passing the Rules Committee.